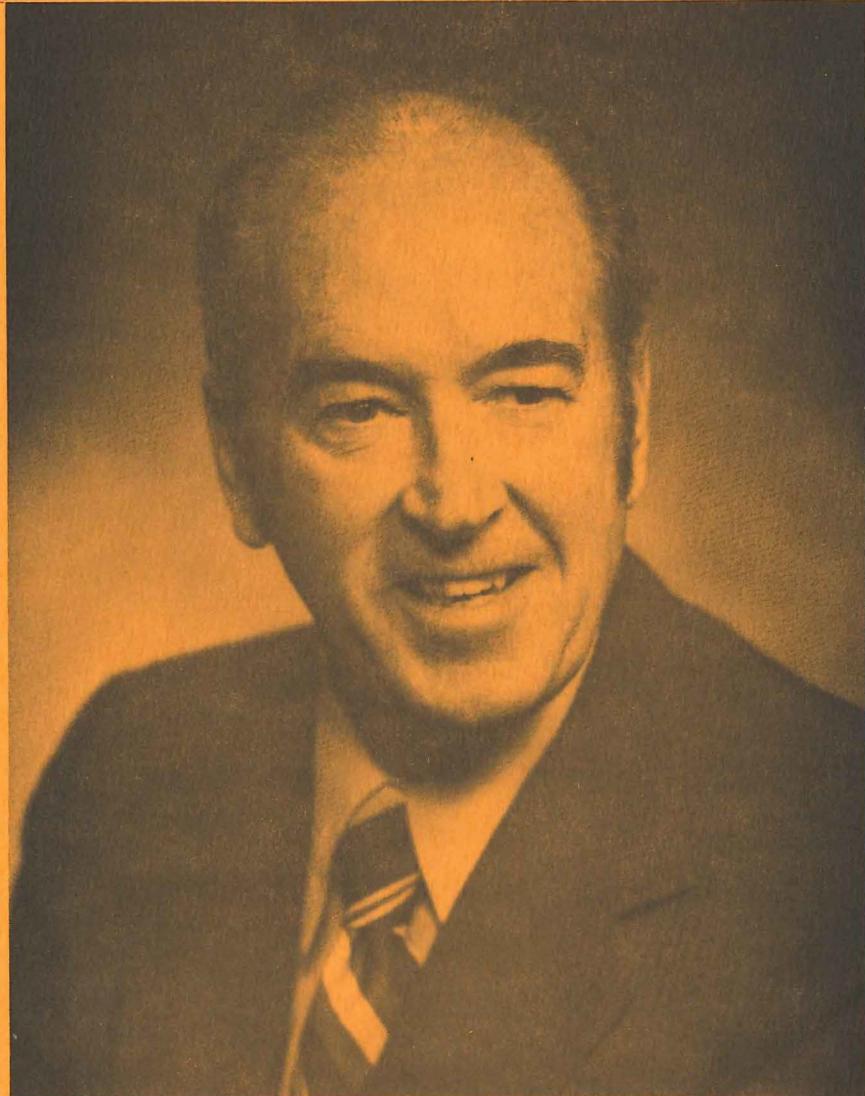


THE
KENTUCKY BAPTIST
HERITAGE



Franklin Pearce Owen
Executive Secretary-Treasurer 1972-82
Kentucky Baptist Convention

A PUBLICATION OF
THE KENTUCKY BAPTIST HISTORICAL SOCIETY
THE KENTUCKY BAPTIST HISTORICAL COMMISSION

This issue of the Kentucky Baptist Heritage is dedicated to Dr. Franklin Owen, Executive Secretary-Treasurer of the Kentucky Baptist Convention. During his administration he has given of his time, his influence, his energy and enthusiasm, and his promotional efforts to both the Kentucky Baptist Historical Society and the Historical Commission. These organizations, as a result of his leadership, have more visibility and momentum than realized in some years. Members of the Society and the Commission express their gratitude to their leader, Dr. Franklin Owen, and for him and his lovely wife, Sue, extend best wishes during their retirement.

-- The Editor

FRANKLIN PEARCE OWEN

Franklin Pearce Owen was born in Marble Hill, Missouri, June 28, 1913.

His father is Elbert Daniel Owen, whose ministry as pastor, speaker and administrator is well-known throughout Missouri. His mother, Ethel Ledbetter, was daughter of a pioneer preacher in Missouri and Kansas. He has an older sister, Mrs. W. H. Dahlor, Kansas City, Missouri, and two younger brothers, E. Dean Owen, Independence, Missouri and Carroll C. Owen, Director, Convention Ministries Division, the Tennessee Baptist Convention.

Franklin Owen was educated in public schools of Oran, Elvins, Flat River, Charleston, and Cape Girardeau, Missouri. He received the Bachelor of Arts degree from The Southeast Missouri State Teachers College in 1938. Following a term of government employment, he entered The Southern Baptist Theological Seminary in 1939, earning the Bachelor of Divinity degree by 1942. Georgetown College honored him with the Doctor of Divinity degree in 1956.

During his school days, he pursued a wide course of extra-curricular activities. He won all-conference and district honors as a football tackle and a basketball center. He played basketball and baseball in college, but his football career was cut short by a leg injury. He was captain of both his high school and college basketball teams and was selected all-state in college after being the leading conference scorer.

He also found time for other school activities, including the leading role in Senior plays both in high school and college. He was president of his high school graduation class, was elected the most popular man in Junior College and represented his school in forensics, in which competition he won a number of awards.

Surrendering his heart and life to Christ as an eight year old boy, he was baptized in a creek at Pleasant Valley School by his father who was pastor at nearby Elvins. He was ordained to the ministry July 11, 1935, by the First Baptist Church, Cape Girardeau, Missouri, where he had already preached his first sermon and in which church he was married to the former Sue Burch of Cape Girardeau. They have three sons--Franklin Pearce, Jr., John Elbert (currently pastor of the First Baptist Church, Cape Girardeau, Missouri) and William Burch Owen.

Franklin Owen's pastorates include part-time churches at Oak Ridge, Burfordsville, Gravel Hill, Marble Hill and Pleasant Grove, Missouri and LaCenter, Kentucky. His full-time ministry assignments include: Perryville, Missouri; Second Baptist

Church, Highland Park, Louisville, Kentucky; Director of Religious Education and Associate Pastor, Southside Baptist Church, Birmingham, Alabama; First Baptist Church, Gainesville, Georgia and Calvary Baptist Church, Lexington, Kentucky, where he served from August 8, 1954, until assuming the office of Executive Secretary-Treasurer-Elect of the Executive Board of the Kentucky Baptist Convention on June 1, 1972. On September 1, 1972, he became Executive Secretary-Treasurer.

During World War II, he volunteered for service as a U.S. Army Chaplain, beginning as a First Lieutenant and closing his service as a Captain. He served with combat troops in the Army Ground Forces in the European Theatre of Operations, receiving both the Bronze Star and the War Department Letter of Commendation. In 1963, he returned to the same German territory, in which he had served with the military, to preach in an Evangelistic Crusade, sponsored by the Foreign Mission Board.

Franklin Owen has served his denomination as a writer for periodicals in the Georgia and Kentucky Baptist Conventions and the Southern Baptist Convention. He has been author of a special column in the WESTERN RECORDER during the years of his administration as Executive Secretary-Treasurer. He has served on the Executive Boards and various committees of both the Georgia and the Kentucky Baptist Conventions. He was president of the Georgia Baptist Brotherhood and Pastors' Conference and was president of the Kentucky Baptist Convention 1964-65. He has served on the WESTERN RECORDER Board, the Bethel College Board, the Southern Baptist Seminary Board, of which he has been chairman, and President of the Seminary Alumni Association, as well as President of the Board of Overseers of Boyce Bible School.

He served several years on the Southern Baptist Convention's Committee on Order of Business, of which he was chairman in 1959. He also served on the Committee on Committees, the Committee on Boards and other committees and boards, both of the Southern Baptist Convention and of the state conventions in which he has served.

The State of Kentucky has recognized his leadership by naming him an Admiral in the Department of Natural Resources, a Colonel, Aide de Camp, Commissioner's Staff, Kentucky State Police Division of the Department of Public Safety and on two occasions, as a Kentucky Colonel on the Staff of the Governor. He is a Kiwanian and a Mason.

Franklin Owen has enjoyed an unprecedented tenure as Executive Secretary-Treasurer so far as many measurable items are concerned.

He has seen the annual total income increase from \$6,692,834 in 1971-72. to \$16,123,958 in 1980-81.

Gifts through the Cooperative Program to the Southern Baptist Convention causes rose from \$1,314,600 (31.3%) in 1971-72, to \$3,736,404 (35%) in 1980-81.

Christian Education in Kentucky increased from \$964,986 (33.4% of Kentucky Baptist Convention) in 1971-72, to \$2,542,494 (36.6% of Kentucky Baptist Convention), in 1980-1981.

From an indebtedness of more than one million dollars in 1972, he has led Kentucky Baptists to Restricted Reserve Funds of more than four million dollars in 1981.

During this decade, a beautiful and spacious addition of 19,000 square feet was made to the Kentucky Baptist Building, while 7½ acres were purchased from the Board of Child Care and 2 acres from the estate west of the Kentucky Baptist Building, bringing the total acreage surrounding the building to 12½.

New Baptist Student Buildings were erected at the University of Kentucky, Eastern Kentucky University and Murray State University. Property with a usable building was purchased at Western Kentucky University and building property was purchased at Northern Kentucky University.

At Cedarmore, many projects have been completed (with all debts paid). Funding of a depreciation fund and a capital improvement fund has been initiated.

The Executive Board and the Executive Board Staff have been reorganized and restructured for a far more efficient operation. The staff has been organized into three divisions as follows:

Finance Division:

Annuity and Business Departments and Kentucky Baptist Foundation

Church Services Division:

Cedarmore and Church Music, Church Training, Student Work and Sunday School Departments.

Missions Division:

Church-Minister Services and Brotherhood, Cooperative Ministries: Christian Life (now Christian Life Relations), Direct Missions, Evangelism and Stewardship/Promotion Departments.

This reorganization leaves the staff with approximately the same number of employees as in 1972.

The Executive Board has been organized into three committees, each relating to its respective Staff Division plus a Committee on Agencies, a Nomination and Program Evaluation Committee and the Administrative Committee.

The various measurable accomplishments of the churches have turned from continuing declines of a time of increase in all areas. The Convention has enjoyed an unparalleled era of confidence, goodwill and fellowship under the leadership of Franklin Pearce Owen.

--A. B. Colvin
December, 1981

KENTUCKY BAPTIST HERITAGE

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THE HISTORY OF DEER PARK BAPTIST CHURCH

Prepared for presentation to the Kentucky Baptist Historical Society on July 23, 1982 by Patricia Dauenhauer

As far as any history that we can verify, Deer Park Baptist Church began about 1906. Part of the information comes from the records of the Long Run Baptist Association minutes, and some comes from personal interviews with members of families who were among the chartered twenty-two members. All of the written records of business conducted by the members of the founding group were destroyed by vandals in 1915, which is why the early history is a bit sketchy.

At the time of the beginning of this church, Duker Avenue was the end of the city limits and the area beyond it, mostly open field lands, was known as "the commons." There was a group of people living in this area who had begun meeting in one another's homes for worship and who were members of what was called the City Limit Mission. The leadership of Walnut Street Baptist Church learned of the group and elected to sponsor this group as a part of their mission program. The mission then became known as the Deer Park Baptist Mission - later to become the Deer Park Baptist Church.

On October 21, 1906, Walnut Street Baptist Church voted to appoint the Rev. N. R. Stone as pastor for Deer Park Mission. That spring the meetings were held in a tent on the "commons", but as the cool of fall turned to the cold of winter the group sought shelter in an empty coal shed. There is a picture in the church scrapbook of this coal shed as it looked at that time - rather meager. Even at this early stage of the church's life there was an organized Ladies Aid Society functioning actively in the community.

At Christmas time in 1907 Walnut Street Baptist Church sent \$400.00 to the Deer Park Mission to begin a building

fund; a lot was purchased on Duker Avenue and a small building constructed. The Mission chartered in February 1908, with twenty-two members. A picture of this group hangs today in the church library.

The neighbors assisted the members of the new Mission in canvassing the area seeking support to purchase an organ and other needed equipment to finish the inside of the building. The original building was very modest, and as the membership grew it was enlarged three different times until in 1916 the congregation abandoned that site completely to move to the present site on Bardstown Road at the corner of what is now Maryland Avenue.

Rev. Stone led this congregation on a part-time basis while working at the Masonic Widows and Orphans Home. He was assisted by various Seminary students and this practice has become a tradition at Deer Park. We have always had an active involvement with Seminary students as part-time workers at the church.

Rev. Robert Lee Shirley came as pastor in the summer of 1912. The membership grew from 70 to 296 under Rev. Shirley's leadership. It was during his pastorate that the Women's Missionary Society was formed and worked actively in conjunction with the Ladies Aid Society within the membership.

In 1911 a group formed and called themselves the Glad Hand Bible Class. Although this class worked for the church as well as in the church, they did not choose to be an actual part of the church. All finances were kept totally separate from the church's money, and many of the members were not on the official church role. By 1914 the membership of this class had grown to over 60 men.

Rev. Shirley left Deer Park Mission in 1916 and Henry Walter Tiffony was called to lead the congregation in March of 1917.

Many changes came about under the

leadership of Rev. Tiffony. The church became much more structured as well as more active in witnessing to the neighborhood via regular revival services and visitation. According to the church minute books that are still available, it was at this time in our history that the fellowship began having regular monthly communion services.

In April of 1920 the church bought a lot adjacent to the church building for future growth, but spent other money available at that time for updating and improving the existing building which was showing some need for repair work. There are some interesting notes in the church minutes which reveal that even through the Women's Missionary Society and the Ladies Aid Society were very involved in the workings of the church, they were not allowed to give their own reports at the business meetings. These reports were read by the men of the church.

The recognized youth activities of the church in 1917 listed such groups as Sunbeams, the Baptist Young Peoples Union, choirs, groups centered around the teaching of mission work (later to be known as Girl's Auxiliary and Royal Ambassador organizations), and Boy Scouts.

By 1918 Deer Park was reaching out to help others by supporting subscriptions for assistance for the Baptist Hospital, interest was also being shown in the Baptist Orphans Home as well as the Hope Rescue Mission.

Rev. Tiffony left in 1922; the interim pastor called to supply at Deer Park was Dr. H. E. Davis who led the congregation for one year. In 1923 Dr. W. D. Austin was called as full time pastor of the church. Within a short time problems arose within the church. Discord arose between the pastor and the deacons in about 1926. This discord proved unsolvable, and ended by the church membership voting to ask the pastor and the deacons to resign in February 1928. The Glad Hand Bible Class became disgruntled by this action and ended their association with Deer Park to become the nucleus of a new fellowship.

This new congregation was first known as the Bardstown Road Baptist Church, and is now known as the Bethany Baptist Church. The majority of members of both churches today are totally unaware of these harsh beginnings.

In July of 1928 Leonard Leavell was called to pastor Deer Park Baptist Church. Due to the general financial condition of the nation during this depression era, the church became a major social involvement for people. Some of the greatest sources for entertainment were church-wide picnics and sports activities which were developed for constructive energy outlets. We have, again in the church's scrapbook, some pictures of some of these early teams representing the church in baseball and basketball-looking rather "rag-tag" by today's standards of nicely uniformed church teams. Of course there was no such thing as organized women's sports then, but that has changed over the years also. The Boy Scout efforts were still very productive during these years, but an effort by the ladies to initiate a Girl Scout program in the church failed.

Under Leonard Leavell's leadership a new program was introduced as a form of entertainment as well as growth - religious drama. This activity has appeared twice since then - once in the 1950's and again about four years ago when a drama group that encouraged all ages to participate was organized. Another activity very familiar to us all appeared at that time and was to become an annual program - Vacation Bible School.

In 1932 the financial stress of the depression began to ease and more money became available for the church to build an addition. The educational portion of the older section of the church was added; the oldest portion being closest to the corner of Maryland Avenue was the sanctuary with the addition housing offices and Sunday School rooms.

Rev. Leavell resigned in early 1934 and was replaced by Rev. Sam Hill. Under Dr. Hill's leadership much emphasis was put on youth development in spiritual

avenues. This was an era of youth revival popularity, and there is much more of this type activity noted in the church minutes than of the athletic involvements of prior years.

In 1937 the flooding Ohio River caused a major crisis in Louisville. This event probably changed the whole pattern of life in the Highlands area of the city. Many of the people from the western and mid-town areas sought out higher ground and moved to the eastern section. This surge of people caused the churches as well as the business community to grow quite rapidly. During the actual flooding period when emergency shelters were needed desperately, Deer Park's building was used for shelter and food distribution.

During Rev. Hill's pastorate many renovations and enlargement programs were initiated. He was very actively involved outside the church as well. He participated in the General Association of Baptists in Kentucky (the forerunner of the Kentucky Baptist Convention), he was trustee for the Baptist Hospital, a supporter of Clear Creek Camp, and a supporter of the Baptist Children's Homes in the state. Many members of Deer Park today are active workers for these same programs as well as Georgetown College and the Southern Baptist Seminary.

Dr. Hill left the church in 1942 to become the President of Georgetown College, and it was at that time that Dr. Lucius Polhill was called to lead our congregation.

The church's membership reached its peak during Dr. Polhill's pastorate. This was a time when it was popular to belong to church. Massive Crusade for Christ meetings were being held and all churches knew an increase in participation. It was necessary to have two morning services to hold everyone, and we had Training Union and evening services as well. The complexity of our community has changed over the years, and we are no longer the "settled" neighborhood we once were. Many families moved to the

suburbs leaving an older segment of members in a transient environment. The second morning service eventually was eliminated, and finally the evening service was also discontinued.

The addition of the newest section of the church building was undertaken with Dr. Polhill's direction. It houses the Fellowship Hall and Chapel as well as multiple Sunday School facilities. The church purchased additional adjacent lots to make this growth possible, but accessible land was indeed hard to find. The only land to be bought had houses on it, and they had to be torn down in order to enlarge the church building.

Dr. Polhill left in February of 1955 to become the State Executive Secretary for West Virginia. Dr. J. H. Gilmore was the next pastor of our church. More internal structural changes and remodeling took place within the church, and at the same time the church was led to reach out to help start a mission in the Hurstborne Lane area. The need seemed to justify a group from the church volunteering their efforts to establish the nucleus for the William Hersey Davis Memorial Mission which in time has become the Davis Memorial Baptist Church. At this time a policy of open communion was initiated by the membership at Deer Park.

Once again discord arose within the church over policies and conflicts of ideas, and eventually the church called for Dr. Gilmore's resignation. It was after a fairly lengthy period of interim leadership that Rev. C. C. Sharp was called as pastor in February of 1961.

During Rev. Sharp's period of leadership, which extends to this day, the church has gone very extensively into community missions. The church is used for many activities; the Highland Community Ministries meet here as does the Deer Park Neighborhood Association. Meals on Wheels for the senior citizens uses our kitchen and Fellowship Hall weekly; the After-School Day Care and

KENTUCKY BAPTIST HISTORICAL COMMISSION

1. Program of Work

1. The Kentucky Baptist Historical Commission shall be responsible for organizing and increasing the membership and promoting the interests of the Kentucky Baptist Historical Society whose membership shall be open to all interested individuals.

2. The Commission will be charged with the responsibility of directing a program of work which will include the following:

- (1) The gathering, preserving, and servicing of materials of historical interest to the Kentucky Baptist Convention; and engaging in the dissemination of such historical information as may be deemed wise;
- (2) Giving assistance and encouragement to churches, associations, agencies, and institutions of the Convention in gathering, preserving, and using their historical information and records; and sharing copies of such records with the Commission for its Archives;
- (3) Cooperating with the Southern Baptist Historical Commission and other Baptist historical groups;
- (4) Reporting to the Convention on a program basis.

I am the inferior of any man whose rights I trample under foot. Men are not superior by reason of the accidents of race or color. They are superior who have the best heart--the best brain. The superior man ... stands erect by bending above the fallen. He rises by lifting others.

-- Robert Green Ingersoll

Mother's Day Out Programs use our nursery and children's departments. Scout groups have used our facilities and other community groups have met here upon occasion. Our buildings are used a great deal of the time by many groups in order to serve the community and meet needs.

I am very proud that we are a progressive church and are actively seeking God's will in a troubled world. We are interested in peace, and concerned about world hunger, as well as being involved in changing old church policies to enable all church members equal opportunities to hold any position of leadership in the church. Deer Park started as a mission and was created out of the interest of people involved in mission work; over the years its members have remained faithful to that standard - interested in missions and in people.

CHURCH ANNIVERSARIES

South Elkhorn Baptist Church, Lexington was organized in 1783. Their committee is at work and planning for this celebration.

CHURCHES CONSTITUTED IN 1883

<u>Churches</u>	<u>Association</u>
Glensboro	Anderson
Kuttawa, First	Caldwell-Lyon
Pembroke	Christian County
Mason	Crittenden
Farmington	Graves County
Ashland, First	Greenup
Louisa, First	Greenup
Hiseville	Liberty
Liberty	Little Bethel
Williamsburg, First	Mount Zion
Okalona	Pulaski County
Price's Creek	Russell Creek
Raymond	Salem
Lenoxburg	Union
Bethlehem	West Union
South Fork	Owen County

THE KENTUCKY ENLOW FAMILY AND RELATED FAMILIES IN KENTUCKY BAPTIST HISTORY

Special Reference to Isham E. Enlow, "A Man of God," Pastor and Missionary in Kentucky and Florida, Active Ministry 1912-1976. Also, Mayzella Enlow and The Boone Family

A Digest from paper read by Eugene I. Enlow for
The Kentucky Baptist Historical Society,
Deer Park Baptist Church, Louisville,
Kentucky, July 23, 1982

My father, The Reverend Isham E. Enlow, was 92 years old this past October 2, 1982. The purpose of this paper will be to give a historical review of the Enlow family in relation to early Baptists in Kentucky, and to record an account of Isham Enlow's significant ministry in Kentucky and Florida.

My mother died March 4, 1982. In going through a record from an early diary, dated August 15, 1909, she wrote that Daniel Boone was her fourth great Uncle and listed the names of her descendancy which came through the female line. This made Squire Boone, the brother of Daniel, the early Baptist preacher in Kentucky, her uncle too. Her line came from Elizabeth Boone, the older sister of Daniel and Squire. Thus the marriage of Isham Enlow and Marzella Flora Phillips brought together family ties of the earliest Baptist leadership in the state of Kentucky.

EARLY FAMILY HISTORY

Isham Enlow was born in LaRue County, Kentucky, October 2, 1890, in a log plantation house at the foot of Masonic Hill, located seven miles east of Hodgenville on the LaRue side of Rolling Fork River. He was the second child in a family of eight children born to Abraham Enlow and Emma Jean Ferrill Enlow. Both the Enlow and Ferrill families were prominent families and active Baptists. The tracing of the Enlow name and family is worthy of historical review.

The Enlow family name has had different spellings through the generations. It has been Enlow, Enloes, Inlow, Enlows, and Enslow. Two of the most used names were Isum (Isom, Isham), and Abraham. The Enlow name has been found as early as 1658 in the Dutch Settlements on the Delaware River. Hendricks Enloes migrated from the Dutch Settlements on the Delaware into the province of Maryland, Baltimore County, being found there in 1661. In 1674 he was naturalized as an English subject. He died in 1708 in Baltimore County, Maryland, and left a will establishing the identity of his children.

Abraham Enlow, 1723-1808, thought to be a great grandson of Hendricks, married Jemima Elliott in Baltimore County, Maryland on November 28, 1754. With his family, he migrated to Washington County, Pa. One of his sons was Isom (Isum) who in the late 1780's migrated to Hardin County, Kentucky. He came down the Ohio River with early settlers to the Falls of the Ohio and then traveled out to Phillips Fort on Nolin River, 50 miles from the present city of Louisville, Kentucky.

Isom Enlow became the founder of the Enlow family group associated with LaRue County, Kentucky. He witnessed the death-bed signing of the will of John Larue on January 3, 1792 (Wills-Book A Nelson County, Ky.). Later, on June 25, 1792, he posted bond as Isom Enlow to marry Mary Brooks Larue, the widow of John Larue. The marriage book of Nelson County, Kentucky dates the wedding as July 5, 1792, under the name of Isom Inlow (note name change of spelling) with Josiah Dodge as minister performing the ceremony. Josiah Dodge was then pastor of the first Baptist Church in Kentucky, Severns Valley Baptist Church, from 1791 to 1800. Isom and his wife were active members in the Nolynn Community where Dodge preached 2/3 of the time between his divided church membership. On March 12, 1803, they were formally dismissed from the Severns Valley Church to help in the constituting of the Nolyn Baptist Church on the eastern side of Hardin County. (This area was organized

into Larue County May 4, 1843.) The church had been named for Benjamin Lynn, an early Baptist preacher and explorer. The traditional story relates that Lynn had made an appointment to meet a group of settlers at a specified knoll. When they arrived for the meeting, Lynn was not there. The settlers said, "Here's the knoll, but no Lynn." Later in 1781 Phillips Fort was built on the knoll that provided the legendary story for the naming of the Nolynn River.

To Isom Enlow and Mary Larue Enlow were born seven children. The first of these was a son named Abraham (Jan. 26, 1793-December 14, 1861.) Mary Larue Enlow was an attractive intelligent woman who had studied medicine and developed a reputation as a midwife. Judge O. M. Mather in his book, Six Generations of Larue and Allied Families (1921), pp. 157-160, tells the story of the birth of Abraham Lincoln and his delivery by Mary Larue Enlow. This historical note has been authenticated through affidavits by family and friends who were present at the birth of Abraham Lincoln, and local family histories since that day.

On the morning of February 12, 1809, Abraham Enlow, 16 years of age, was sent to Kirkpatrick's Mill several miles from his home. The road passed by the neighboring Lincoln home. The boy on horseback met Thomas Lincoln walking to the Enlow home to get Mrs. Enlow to come to be with his wife in childbirth. The youth sensing the urgency of the situation, took the bag of corn that he was taking to mill from off the horse and returned home for his mother. When the Lincoln baby was born and given the name Abraham the neighbors thought, and said, that it was in recognition for the acts of kindness of Abraham Enlow and Mary Enlow to the Lincoln family. None of the neighbors however, knew that Abraham was the name of Thomas Lincoln's father who had been killed 25 years before by Indians. Yet those present gave testimony that Abraham Lincoln was named for Abraham Enlow. Abraham Enlow, upon maturing and marrying, became a church leader in the county. On Sept. 1, 1838, he with his wife, two sons, Isham and Anthony, and a daughter, Francis, and

his mother, now Mary Enlow Rathbone, participated in the constituting of the Hodgenville Baptist Church as charter members. Abraham was elected to be the first moderator of the church and a member of the committee to "wait on" the calling of the first pastor.

After the death of Isom Enlow in 1816, Mary Enlow married a third time to Thomas W. Rathbone, May 24, 1819, who was a school teacher in the neighborhood. There were no children born to this union and he died in 1826. Mary, in later years was called "Grandma Rathbone" as so many midwives were often called "Grannies." She died at the home of her son, Abraham Enlow, April 1843, just one month after the organization of Larue County, given the name of her first husband. A grandson, John Larue Helm, who had been speaker of The House of Representatives for several terms, was influential in getting the county to be named Larue over the name of Benjamin Lynn, the Pioneer Baptist preacher. Helm was elected Governor of Kentucky two times and was President of the L&N Railroad between his terms as Governor.

My father told me the family heard Mary Enlow Rathbone, at the home of her son Abraham, pray on her deathbed (April 1843) "that God would raise up many Baptist preachers among her descendants." This prayer was answered as some of the names of men who became Baptist preachers were: John H. Yeaman; W. Pope Yeaman; Squire Helm; Alexander W. Larue, who married Malvina Craig, the granddaughter of the Rev. Lewis Craig; Robert M. Enlow, son of Abraham; Isham E. Enlow; Frank Kennedy; Eugene Isham Enlow; Earl Stanton Bell; and others from the Larue and Elliott families. She was so revered that a memorial window was placed in Nolynn Church to honor her. The inscription reads "In memory of Mary Rathbone born 1766, died 1843, by her descendants." Another window in the church bears the name of John Larue, her first husband, with other names in a group.

One of Abraham Enlow's sons was the Reverend Robert M. Enlow. He was an able preacher and had great influence with the

common people. At times he had debates with the Campbellites. He won so decisively that the Baptists took the religious leadership of that area and it has been such to this day. He was acquainted with Campbellism as his grandfather, Isom, had come from Washington County, Pennsylvania, where Thomas Campbell and his son, Alexander, later settled to start their ministries.

The Minutes of the Salem Association list the Enlow name several times from 1853 to 1867. Rev. Robert Enlow is listed as Elder R. M. Enlows and he is recorded as one of four Associational Missionaries and being pastor of Hodgenville Baptist Church; Pleasant Grove; Middle Creek; Stevensburg; and Younger Creek. His brother, Isham Enlow, was a messenger too at these same Associational meetings. In 1859 at a quarterly meeting at Big Spring Church on "Saturday before the first Sunday in March 1859, Elder R. M. Enlows preached from Matthew 14th Chapter, 35th verse." As an Associational Missionary Elder Enlows reported that he had spent 24 days time (during the quarter), preached 33 sermons and was handed \$3.50. Whereupon he was paid \$24.00 by the Association. In 1867 he wrote the circular letter on "The Certainty of the Salvation of the Righteous." He died July 2, 1869 of consumption (TB) at 42 years of age, having served the Lord and the churches with untiring devotion and not sparing himself in the establishing of new churches, preaching revivals, and being an Associational Missionary during the tension of the Civil War years.

Another son of Abraham Enlow was Isom (Isham) Enlow, a brother to Robert, as mentioned above. He was born in 1820 and was a charter member of the Hodgenville Baptist Church at age 18. He became a farmer and active church member. He was killed at the close of the Civil War by a group of renegade Northern soldiers who were stealing his horses. The thieves shot him dead as he stood in the road trying to wave his horses back into the field from which they were being driven. My father said, "This was my

grandfather and this is the man I was named for." He had a son named Abraham. This Abraham Enlow became the father of Isham Enlow, my father, who was born October 2, 1890 in Larue County, Kentucky, and is the main subject of this paper.

THE EARLY YEARS OF ISHAM E. ENLOW

Isham E. Enlow was imbued at an early age with the strong Baptist background that came to him from the earliest pioneer days of his forbearers in Kentucky. At age 4 his parents moved to a farm in upper Nolynn Valley, two miles east of Hodgenville. Growing up on the farm he felt and prepared himself for God's call to preach.

He attended Woodland Hill rural school, Hodgenville High School, and graduated from Georgetown College in 1916. Going on to the Southern Baptist Theological Seminary in Louisville, Ky., he graduated with the Th. M. degree in 1919.

An early religious experience left an indelible impression on his mind. When he was about seven years of age his mother became seriously ill. He went to his bedroom across the hall from his mother's sickroom, closing the door. Still holding to the doorknob and sinking to his knees to pray for her recovery, he was so short he had to release the doorknob, he prayed for his mother and promised God that he would be God's child.

He attended a revival in a Baptist Church at White City in Larue County, riding horseback 3-4 miles behind his father across the fields. The preacher's name was Barnes. When the minister gave the invitation no one came. But Isham, as a small boy, sitting three rows from the front slipped around to the front pew and sat on the end of the bench. No one spoke to him for they thought he was a young boy restless and wandering about.

The service was closed with prayer. The old preacher standing at the other end of the bench prayed, "O Lord, break down the stubborn will of the sinner part of the congregation and may they make their

will your will." Young Isham prayed that same prayer after the old pastor. He arose with a feeling of utter relief from the burden he had felt for some time. Some years later (when 15 or 16) he joined the church and was baptized. He looks back to the experience that night as his conversion experience with the Lord.

Along with his conversion he had a sensing of God's call to preach. He says, "The Lord laid it on my heart from the time of my conversion and I began to preach soon thereafter." So at an early age his course was set for the preaching of the gospel.

Since school was only three months out of the year then, and much time was spent on working on the farm, academic progress was slow. Isham recalls he was about 16 when he preached his first formal sermon. He was in the 8th grade when a country revival was held in Woodland Hill School. One night the evangelist failed to arrive. The song leader, who was the rural Sunday School Superintendent, just announced that Isham Enlow would preach that night in the absence of the evangelist. He went to the front, asked them to sing another song and then preached on the subject, "Be sure your sins will find you out." Several came on the invitation and three school mates gave testimony of conversion experience that night.

One of those converted was Beacham Davis who was "killed in action" in Germany in World War I in 1917. Isham was in the Seminary and read his name in the casualty list one morning in the paper. Isham realized the responsibility of being a preacher and the message to dying men. He was grateful that on his first sermon he had had a part in salvation of this young service man.

Isham joined the Mt. Tabor Baptist Church and was baptized by Rev. H. S. Bell along with two of his sisters. He soon moved his membership to Hodgenville Baptist Church and was licensed to preach June, 1912. Dr. J. J. Detwiler was pastor. He was ordained to preach by

the Georgetown Baptist Church, Georgetown Kentucky, August 15, 1915.

A series of part time pastorates were held while in Georgetown College and Seminary. Pleasant Ridge, Campbell County; Hopewell Church, Mercer County; Junction City; Hebron Baptist Church, Hebron, Ind.; and Long Ridge Baptist Church, Owenton, Ky. While at Long Ridge he also pastored Pleasant Ridge and Squiresville Churches in Owen County.

On June 10, 1919 Isham married Marzella Flora Phillips at the Madison Avenue Baptist Church, Covington, Ky. They had met at Georgetown College. Dr. A. L. Crawley performed the ceremony and Dr. Dwight H. Willett was the best man. Dr. Crawley's son, Dr. Winston Crawley, has been a Missionary to China and the Director of Overseas Mission work for our Foreign Mission Board. Later Marzella's mother became a charter member in the constituting of South Ft. Mitchell Baptist Church, Covington, Kentucky.

While Isham was pastor at Long Ridge, the first son, Eugene Isham, was born. Isham worked with the young people, was one of the first coaches for the Owenton High School basketball team, edited "The Owen County Baptist News" and led in the building of a new church building that is still in use today. He took two young men together to enroll them in Georgetown College. These two have had great influence in the lives of many in their school work and public ministry. They are Dr. George W. Redding, longtime head of the Bible Department, Georgetown College, and teacher of Boyce Bible School, Southern Baptist Seminary, and Dr. John Marston Houchens, for over 50 years teacher and administrator for the University of Louisville and member of Walnut Street Baptist Church.

MOVE TO THE KENTUCKY MOUNTAINS

On February 1, 1925, Isham with wife and a small two year old son moved to the pastorate of the First Baptist Church, Whitesburg, Ky. During the nearly twelve year pastorate there, nine new missions were started and five were constituted into active

Baptist churches. The plan that Isham used by sending the deacons and lay preachers out to the mission points from the Mother Church each Sunday afternoon set the pattern for the "Church Centered Mission Program" that was later developed and used by the Kentucky Baptist State Mission Board and the Home Mission Board of the Southern Baptist Convention.

Rev. L. O. Griffith succeeded Isham at Whitesburg in 1957. He publicized the methods and programs well. He was called to serve as the Assistant to the General Secretary of Kentucky Baptists, and later became Director of Promotion for the Home Mission Board. Many of the leaders of the Home Mission Board served in the mountains and caught the vision of "The Church Centered Mission Program." These men were: L. O. Griffith; Lewis W. Martin; A. B. Cash; J. S. Bell and Wendell Belew.

Isham was active in revivals as an evangelist. There were times when he felt God was calling him into fulltime professional evangelism. Yet he loved the church and had a concern for the growth of the local church.

Isham moved to Whitesburg before the highway was built in Letcher County. He moved in by train. The L&N Railroad had built into that area to remove the coal from the inner mountain recesses. The only way to drive an automobile out was to go to Jenkins, Ky., and through Virginia and then back into Kentucky through the Cumberland Gap at Middlesboro.

A. S. Petrey and Isham were close friends. Isham succeeded him in the pastorate at Whitesburg. Bro. Petrey founded the church at Whitesburg. A. C. Hutson was the first pastor. Then Bro. Petrey came from Hazard to be the second pastor. He asked Isham if he would come to succeed him at Whitesburg so that he could go back to work with the Hazard Baptist Bible Institute. Isham became a trustee of the school and delivered commendation addresses several times. He held 12 revivals with Bro. Petrey. He bought a tent and held tent revivals in coal camps

where often there would be 1000 people living and no church. Lay people helped regularly, such as: Edison Lewis; George Hale; Burley Hale; Tom Hale; the Eichelburger family; Herbert Haynes; M. D. Lewis and others. Professional singers were used as Mr. & Mrs. David Hughes from Newport and Brother Lynn a former opera singer.

One revival that he preached for Bro. Petrey at Walkertown Second Baptist Church, now Petrey Memorial, was of great influence at that time. Over 100 people were converted and one hundred were baptized on a Sunday afternoon in the Kentucky River. At the baptizing, Bro. Petrey lined the people up diagonally across the river from bank to bank. Most of the candidates for baptism were men. Petrey began baptizing from the North side of the river. There were probably 1,000 people watching, lining the river bank and the new highway bridge crossing the river near the baptismal spot. This was probably in 1928 as Isham remembers. Another great revival was at Leatherwood, a logging camp. Isham would ride horseback to preach in inaccessible places such as going up Carr Creek to cross the mountain to go to Hindman to preach in the court house.

Isham was warmly accepted by the "Old Regulars" and was regularly called on to preach with them in funerals and special occasions. G. Bennett Adams, a leading "Old Regular" preacher, who later became County Attorney and Judge for Letcher County for years, came regularly to borrow books from Isham to read even though the "Old Regular" belief was not to have a trained ministry and God would "fill their mouths: with the sermon.

Great revivals were experienced at Whitesburg and in coal camps along the headwaters of the Kentucky River. Missions were started and sustained by the Whitesburg Church. Isham worked tirelessly in many civic activities and acted as disbursing agent for the Red Cross from his own home and other agencies, in times of flood, mine disasters, food and clothing shortages, in the depths of the depression and sickness epidemics.

Philip Ferrill Enlow and Charlotte Ruth Enlow were born in the parsonage. After a sudden illness that nearly took his life Isham felt the need for a change of pace. Marzella at the same time was recuperating from surgery at the Kentucky Baptist Hospital in Louisville. Eugene lived for 3 weeks in the home of Bro. O. M. Shultz, pastor at the Jenkins Church, and formerly a President of the Kentucky Baptist Convention, during this period while Isham was in the hospital at Jenkins, Kentucky. This was June 1936.

MOVE TO BLUEGRASS

In December 1936 Isham was called to be pastor of the Burgin Baptist Church, Burgin, Ky. Burgin was in the heart of rich farming area and the church had well-to-do farmers as leaders. Here Mrs. Enlow taught high school as she had done at Fleming High School while living at Whitesburg. The church was renovated and a basement was built under the church. Youth work was emphasized. Isham took part in Associational work in an active way, but the mission opportunity was limited. As Isham regained his health he was ready to accept greater challenges again.

THE CALL TO THE DRY RIDGE CHURCH

On May 1, 1939, Isham was called to be pastor of the Dry Ridge Baptist Church, Dry Ridge, Ky. This was a strong and influential church in Northern Kentucky and the strongest church in Crittenden Association. Here a young seminary student by the name of A. B. Colvin came to help in youth work one summer. A. B. Colvin is now well known as a leader in Kentucky Baptist work serving many years as Director of Missions and Assistant to the Executive Secretary.

It was at Dry Ridge that both Eugene and Philip graduated from high school and started to Georgetown College. Eugene was ordained to preach by the Dry Ridge Baptist Church on August 30, 1942. Forty preachers attended the ordination with over 400 people filling the auditorium that Sunday afternoon. Kentucky Baptist leaders who led the program of ordination were: Dr. O. M.

Huey; Dr. George Ragland; Dr. W. W. Stout; Rev. J. O. Carter; and Deacon and lay preacher Edison Lewis. Eugene went to Georgetown College aided by the Enlow Fund that had been established years before with Bethel College and moved to Georgetown when Bethel united with Georgetown during the Depression. This fund was established to aid in the payment of tuition for students for the ministry.

Evangelism continued to burn in Isham's heart. He rented a tent that would seat 300 people and placed it in a 4 acre field on the north side of town. The revival was planned for a months duration. Rev. B. R. Lakin from Indianapolis was invited to preach the first night. Lakin announced it over his radio broadcast and the field was completely filled with people to hear him preach. Isham preached, Eugene led the singing. Ralph Huffman, a young preacher just called to preach, also helped preach. Encil Deen, a layman from Lexington, played his violin, and Tommy, his son, played the piano. Others assisted in the preaching and music as the revival continued. The revival touched all of Grant County in its spiritual impact. Isham was elected as secretary to the Kentucky Baptist Pastors Conference while here. He also served on the Executive Board of the State Convention many terms.

THE CALL TO FLORIDA

The beckoning, warm breezes of Florida were felt and on December 1, 1944, the Enlows moved to Belle Glade, Florida, where Isham became the pastor of the First Baptist Church. At Belle Glade a great growth in the church occurred and two education buildings were built. The ministry there included a mission to the migrant workers who lived in migrant camps while working in the harvesting of winter vegetables. Isham asked the Home Mission Board to assist the church in the work and minister to migrants around the Lake Okeechobee area. As a result, the Home Mission Board appointed Rev. & Mrs. Sam Mayo as the first missionaries for migrant ministries for the Southern Baptist Convention.

After a pastorate of five years at Belle Glade, two churches calling him at the same time, Isham accepted the pastorate of Hopewell Baptist Church, Plant City, Florida. The other church was in Sarasota. Although Hopewell was a smaller church, since it contacted him first, he felt God's leading through this to move to central Florida in the heart of the citrus groves. The Belle Glade Church called Dr. S. S. Hill to be interim pastor and then pastor. Dr. Hill had retired as President of Georgetown College and had often visited Isham at Belle Glade. Dr. Hill died there while pastor.

After three years at Hopewell, Isham was elected District Missionary for the Florida State Convention. The task was to co-ordinate the work of three Associations, South Florida, Ridge and Shiloh. Isham served in this rapidly expanding work until retirement in 1957.

While serving as Missionary he advised and participated in constituting a total of 28 churches and missions in Florida. Some of these are among the stongest Baptist Churches in Central Florida today.

Upon retirement there came a change of activity. The calls for greater service and broader fields were heard. These came in revivals, schools of missions for the Home Mission Board, and interim pastorates. There were twenty-six interim pastorates where Isham and Marzella went to live in the parsonage and be pastor and wife to a church while the church was trying to find God's man to be pastor.

It would be difficult to mention churches where special recognition should be given. But the mark of the interim pastorate of the Enlows will forever be upon such churches: First, North Jacksonville; North Central, Gainesville; Oak Griner, Ocala; Immokalee (two times); Webster Avenue, Lakeland (two times); Starke; Fernandino Beach; Lemon Heights, Palatka; Inwood, Winter Haven; Golf View, Lake Wales; Carol Estates, Gainsville and many others.

In brief summary Isham feels his greatest contributions were in the establishing of new missions and churches in Kentucky and Florida, and the preaching of revivals from Virginia to West Texas.

The span of Isham Enlow's active ministry covers a period from when he preached his first sermon at 16 until the summer of 1974, at age 82, when he was asked to preach a revival at Central Baptist Church, Lake Wales, Florida. He had to decline because of Mrs. Enlow's ill health.

His pastoral ministry was 32 years in Kentucky and his work in Florida was for 32 years, until the time of entering the Beacon-Donagan Manor with Mrs. Enlow on May 6, 1976. Total blindness had come because of glaucoma and Mrs. Enlow had increasing arteriosclerosis. Mrs. Enlow passed away March 4, 1982 and was brought back for burial at Hodgenville, Ky.

Isham was 92 on October 2, 1982. When Isham returned to Kentucky for Mrs. Enlow's funeral, Dr. John Marston Houchens interviewed him and taped an hours conversation concerning the history of Long Ridge Baptist Church for the church's records. He was amazed at the clarity of mind and ability to recall events, people, and history of Baptist work in Owen County sixty years ago.

At that time Dr. Houchens told him he had had more influence on his life, as a young man, than any other man except his father.

MARZELLA ENLOW AND THE BOONE FAMILY

Marzella Phillips and Isham Enlow were married June 10, 1919. They had met at Georgetown College. Marzella had gone home to Covington, Ky., to teach a year in Holmes High School while Isham finished his Th. M. degree at Southern Baptist Seminary, Louisville, Ky.

Isham was called to be pastor of a full time church, Long Ridge Baptist

Church, Owenton, Ky. So the parsonage at Long Ridge became the honeymoon home for Isham and Marzella.

After a full life as a pastors wife and seeing her three children, Eugene, Philip, and Charlotte (Mrs. William McClatchey) grown and married, she experienced the rigors of life and the illnesses that come with age. She passed away at Ft. Myers, Florida on March 4, 1982 and was buried in Red Hill Cemetary, Hodgenville, Kentucky on March 8. Rev. Isaac McDonald, pastor of Hodgenville Baptist Church presided at the service in Hodgenville. Eugene gave a brief eulogy and Isham, at the graveside, gave the parting prayer and blessing.

In reading a portion of Marzella's diary dated August 24, 1909, she told of visiting her great Uncle Tom Cookendorfer at his farm near Falmouth, Kentucky. She wrote, "Uncle Tom told me about my ancestors when I was there on a visit in 1909." Then she wrote "Daniel Boone was a 4th great uncle to me - Marzella Phillipps."

Then she listed the names of her descendancy from the Boone family which ran primarily down through the female line. In studying The Boone Family, a book by Helen Spraker written in 1921, from the Library of the Southern Baptist Seminary, I have traced the lineage from the Boone family. Since Squire Boone was the first preacher to perform a wedding ceremony in Kentucky, preach the first sermon in Louisville, and could have been the first Baptist preacher in the State, and since he was a brother to Daniel, this makes the connection important in the fact that Marzella's heritage is also connected to the earliest Baptist leadership in Kentucky through the Boone family. Hence both Isham and Marzella are members of the early Baptist families in Kentucky.

Marzella's line with the Boone family is traced through Elizabeth "Betsy" Boone, the daughter of Squire Boone, Sr., and Sarah Morgan Boone,

who married William Grant on Yadkin River, N.C. about 1750. She was the older sister of Daniel and Squire Boone, Jr. and she and her husband came to Kentucky with them.

Sarah Grant, 9th child of Elizabeth and William Grant married Capt. John Saunders (Sanders) in 1775 in North Carolina, and came to Kentucky in 1779 with the Bryans and Boones. The Bryans settled Bryan Station. There were 12 children born to this union. The Craigs, early Baptist preachers, used their home as a preaching place.

Nancy Sanders Williams - 5th child of Sarah Grant and Capt. John Sanders (formerly Saunders) born March 11, 1784, Bourbon County, Kentucky.

Angelina S. Williams Cookendorfer, daughter of Nancy Sanders, had two sons, Christopher Columbus Cookendorfer and Thomas Jefferson Cookendorfer.

Christopher Columbus Cookendorfer married Sarah Cushman as second wife. Four daughters were born to this marriage. One was Mary Elvina (Molly) Cookendorfer who married Thomas H. Phillipps in Cincinnati May 6, 1888. These are the parents of my mother, Marzella Flora Phillipps Enlow.

It is with pleasure and Christian pride that the three children, Eugene, Pastor of Beechmont Baptist Church, Louisville, Ky., Philip, active deacon and Chairman of many major Committees in the First Baptist Church, Norfolk, Va., and Charlotte (Mrs. William McClatchey), along with her family, are members of the First Baptist Church, Ft. Myers, Fla., have this continuous family tie with pioneer Baptist families of Kentucky, and can pass this goodly heritage to their children.

As Isham Enlow has recently passed his 92nd birthday he is residing in Beacon-Donagan Manor, 8400 Beacon Blvd., Ft. Myers, Fla. He still has the same fire of faith, a zeal for Christ, and a sense of the Lord's presence with him as when preaching in the mountains of Kentucky or starting new

A PSALM OF DAVID

churches in the citrus belt of Florida.
He truly is "A Man of God."

Direct Male Lineage of Eugene I. Enlow:

Abraham born 1723 Maryland - died 1808,
Washington County, Pa.

Isom born 1771-72 - died Oct. 14, 1816,
Hodgenville, Kentucky

Abraham born Jan. 26, 1793 - died Dec. 14,
1861

Isham born Sept. 6, 1819 - died July 20,
1867

Abraham born Dec. 8, 1860 - died March 28,
1936

Isham born Oct. 2, 1890 -

Eugene Isham

ANNUAL MEETINGS OF THE SOCIETY

1983 - July 29 - First Baptist Church,
Williamsburg

1984 - July 27 - First Baptist Church
Murray

1985 - July 26 - Open to Invitation

All meetings are open to the public.
Reservations are acceptable for the
tours sponsored by the Society during
the meetings and for any meal functions.

The Southern Baptist Historical Society
and the Historical Commission of the
Southern Baptist Convention will be meet-
ing in Nashville, Tennessee on April 25,
26 and 27.

In great attempts it is glorious even to
fail.

-- Cassius

I will praise thee with my whole heart:
before the gods will I sing praise unto
thee.

I will worship toward thy holy temple,
and praise thy name for thy lovingkind-
ness and for thy truth: for thou hast
magnified thy work above all thy name.

In the day when I cried thou answeredst
me, and strengthenedst me with strength
in my soul.

All the kings of the earth shall praise
thee, O Lord, when they hear the words
of thy mouth.

Yes, they shall sing in the ways of the
Lord: for great is the glory of the
Lord.

Though the Lord be high, yet hath he
respect unto the lowly: but the proud
he knoweth afar off.

Though I walk in the midst of trouble,
thou wilt revive me: thou shall stretch
forth thine hand against the wrath of
mine enemies, and thy right hand shall
save me.

The Lord will perfect that which concerneth
me: thy mercy, O Lord, endureth forever:
forsake not the works of thine own hand.

Psalms 138

To be ambitious of true honor and of the
real glory and perfection of our nature
is the very principle and incentive of
virtue; but to be ambitious of titles,
place, ceremonial respects, and cibil
pageantry, is as vain and little as the
things are which we court.

-- Philip Sidney

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FUTURE

When all else is lost, the future still
remains. -- Christian Nestell Bovee

JOHN TAYLOR AND THE ANTI-MISSIONARY MOVEMENT

by Larry Douglas Smith

He was an old man when it happened, and old men often do foolish things. Since he lacked any education, he could not fully understand what he wrote or what would be its influence. Before he had time to think of the results to the missionary enterprise, he published his infamous pamphlet against missions. Later, however, he saw the evil of his ways and became a missionary Baptist.

Such is the caricature of John Taylor presented by most Baptist writers. Having come to my first knowledge of John Taylor through his History of Ten Baptist Churches, I assumed that there must have been two John Taylors. Upon learning that the same John Taylor who wrote Ten Churches also wrote the pamphlet Thoughts on Missions and because I am interested in missions, I read Taylor's pamphlet. What I found there was sharp criticism of missionary character and methods. Some of these charges are naive, while others are profound. To correct the false picture of Johnny Taylor, as his friends knew him, and his ideas about missions is the object of this paper.

In order to understand Taylor's pamphlet we need to know something about him as a person. Probably the first characteristic that someone would notice about Taylor would be his habit of speaking what was on his mind. Often this straightforwardness would hurt other people, as in the following stories about Taylor.

A young preacher, of considerable talents and ingenuity, being appointed to preach at the stand on an association occasion, took for his text the vision of waters, in Ezekiel (47): 'And he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through the waters; the waters were to the loins. Again he measured, and the waters were risen to swin in.' The young preacher divided his subject into four parts according to the depth of the water. Ankle-deep was the doctrine of repentance. Knee-

deep, of assurance. He had spiritualized and rankled along under these two divisions until nearly an hour had been consumed. Taylor was sitting behind him on the stand, with his head bowed, and resting on his hand. His utter dislike to all speculative preaching was well known, and his posture revealed his disapprobation of the sermon. The preacher closed up his second division, 'up to the knees.' 'Thirdly, said the preacher, 'we go a little deeper--where the waters reach the loins.' Taylor raised up, pointed out his finger, and, as though the preacher had almost gone beyond hearing, called out, 'Young Man, come ashore, you are deep enough, deep enough.'

On another occasion, a young man, who was an assistant teacher in Col. Johnson's Indian School, was appointed to fill the stand on Sabbath, at the Elkhorn Association. It occurred at Stamping Ground. His text was, 'What is man?' He announded three divisions. His first division was Man, physically considered, which gave him an opportunity of showing all the knowledge he had of anatomy. Taylor never preached over three-quarters of an hour. He always preached the gospel. It was evident that he was disgusted with the wordy display the young orator was making, and many eyes were on him to see how he would bear up under the infliction. The preacher passed from his first division, and announced, "We shall consider, secondly, what is Man, morally?" Taylor rose from his seat, deliberately drew out his watch, moved toward the front of the stand, and exclaimed, loud enough to be heard by the bast concourse, 'One hour gone, and gone forever, and notherin said.'

Taylor spoke with his same blunt honesty to his missionary friends. His pamphlet charged the missionaries with dishonesty, lust for money and power, as well as destroying Baptist polity.

The missionaries were dishonestly presenting the religious needs of the Missouri Territory. John Mason Peck and James Welch, a Kentuckian that Taylor knew

at least by reputation, reported in The Latter Day Luminary, the journal of the nation-wide Baptist missionary society, that the territory, soon to be a state, contained little religious influence. Taylor, having visited friends in Missouri, knew that Missouri contained many Baptist preachers, a large number of whom had moved from Kentucky. Furthermore, the behavior of the missionaries was alienating many people, not contributing to the spread of the gospel.

The reason underlying this dishonesty was the missionaries' lust for money and power, which are intimately related. Money leads to power, and vice versa. Taylor condemned what seemed to be strong-armed tactics used against poor farmers by the western missionaries in order to raise money for the gaint church building in St. Louis, to which the contributors would never attend and had no interest in attending. Listen as Taylor describes Luther Rice's appeal for money before the Elkhorn Association.

(Rice) got to the place on Saturday evening after the meeting had adjourned, and though a year before, the association had decided that there should not be collections made on the Lord's day, a few leading men encouraged Luther, in the prime part of the day to preach a Missionary sermon, and make a collection. When Luther rose up, the assembly of thousands, seemed stricken with this appearance. . . He also being a stranger, every eye and ear was open; his text was 'Thy Kingdom come.' He spoke some handsome things about the kingdom of Christ; but every stroke he gave seemed to mean MONEY. For my own part I was more amused with his ingenuity than edified by his discourse, and more astonished at his art in the close, than at any other time. He had the more pathos the nearer he came getting the money, and raising his arms as if he had some awfully pleasing vision, expressed without a hesitating doubt, that the angels were hovering over the assembly, and participating in our heavenly exercise, and just

ready to take their leave, and bear the good tidings to heaven of what we were then about, in giving our money for the instruction and conversion of the poor heathens; and as if he had power to stop Gabriel's flight, in the most pathetic strain cried, stop angels, til you have witnessed the generosity of this assembly. About this time, perhaps twenty men, previously appointed, moved through the assembly with their hats, and near two hundred dollars were collected.

Although Taylor objected to some of the ways missionaries spent and some means by which they gathered money, his most strenuous objection was the way missionaries related the gospel to money. Luther Rice refused to preach at an association in Virginia unless an offering was collected. For Taylor, the gospel had been freely given to Christians; therefore, they in return should give freely of what had been given them.

Taylor saw their lust for power as destructive for Baptist democratic polity. The western missionaries attempted to force a constitution upon a small group of Baptists, numbering four whites but who owned some slaves who might also join the church. Not one in this group would be there for a year, nor belonged to a Baptist group in harmony with the Union that united Regular and Separate Baptists in 1801, but who also attended a church not far from their rented land.

Taylor also related this story regarding the missionary Baptists' lust for power: at a meeting of the Baptist Mission Society of Kentucky only eleven men met to choose twelve officers. Their president is the highest officer in their board. Gabriel Slaughter having filled that office by election for several years, some of the Scott (County) members of this society being displeased with Slaughter's national politics, were determined to oust him from his office of president; and for that purpose brought forward fifteen young fellows, apparently of the looser sort, to join the society, and each paying his dollar down that day, entitled him to a

vote, and by about one hour's caucusing in private, those young fellows brought forward their ballots, and to a man voted against Slaughter's appointment to office; by which poor Gabriel was shut out of his presidency in the Kentucky Board of Missions. What can a serious spectator think of all this political juggling in religious matters?

Taylor saw the following as keys to power: money, starting churches, corresponding with associates, the use of specialized knowledge arriving from theological education.

This was the rough side of John Taylor's personality. Many historians having seen this side assume that Taylor was hypercalvinistic. Yet, such an assumption clearly cannot be made by one who has read his pamphlet carefully. Listen to what Taylor said of Luther Rice:

Indeed, I have some charity for Mr. Rice after all; for I have heard him exult that a Mrs. Stout of Lexington was converted under his preaching. If he is a good man, this is more to him than all the money he ever collected, or ever will.

This is certainly not the statement of a hypercalvinist.

In response to missionary Baptist boasting of their suffering and privations for the Lord, which Taylor did not believe, Taylor described several of his own missionary experiences.

Taylor often went on missionary trips with Joseph Redding. Once, after Taylor had spent the night at Redding's, so as to get an early start, their horses wandered off during the night. The next morning brought a violent rain. After searching until none o'clock, the two men had to decide what they would do.

There was but little time to council; for the meeting was fifteen miles distant and a very mountainous way. It appeared to us awful to disappoint a meeting. The rain slackening a little, off we set. To make this fifteen miles in about three hours, something more than walking was needful. The rain set in afresh; we ran, we walked, we perspired and received the rain from above, till there was not a dry

thread on us, and met about twenty people about half after twelve.

It is not likely that someone who ran fifteen miles in the rain to preach would actually hypercalvinistic.

Despite his outspoken bluntness, John Taylor had a tender side, for he was known to his contemporaries for reconciling contenting parties. Taylor was part of three reconciliation efforts known to the author: the controversy between William Marshall and the Fox Run Church (now Eminence), the generational dispute in Elkhorn Association in 1805, and the longstanding dispute between Elkhorn and Licking associations.

The tender side of Taylor can also be seen in his active support of young preachers, as the following account by a missionary Baptist preacher illustrates.

You are apprised that old preachers are not always tender and affectionate to young ones, even when there is nothing forbidding such a course on their part. But Bro. T. Delighted in their company, and had a happy way of encouraging them and stimulating them. He sentimentally drank into the belief that the prosperity of the church and the conversion of sinners were very intimately connected with the faithful preaching of the everlasting gospel.

As illustrative of the above, when I was a young man, under very many doubts whether it was required of me to endeavor to preach or not, I came from the Green River Association to Elkhorn as a corresponding messenger, and there, for the first time, was introduced to Bro. Taylor. After having been together several days, through his management, it was my lot, at a night meeting, to endeavor to preach. With fear and trembling the task was performed. The state of feeling was pleasant in the congregation. An exhortation and some delightful songs followed, and the time had arrived, as we supposed, for dismission, when the old Brother arose and remarked, that when Paul came to Jerusalem, and Peter, James, and John saw the gift that was in him, they gave him the right hand of fellowship. And then observed, that though neither Paul, Peter, James nor John was there, yet there were several old preachers and other brethren present; and he thought they perceived the gift that was in their young brother, and he

proposed they give him the right hand of fellowship as a young minister. Very soon his venerable arms were round me, imploring the divine blessing to rest on me, which was followed by others in very solemn manner...if it was ever my lot to preach, this was one of the best occurrences of my life ...in my desponding moments the recollection of that scene (has) increased, and aided to keep me from sinking under my own weight...If all the aged ministers were to take more pains to encourage the young, unaspiring ministers, who greatly need their assistance, how much good might result therefrom.

With an understanding of the plain-spokenness and the tenderness of John Taylor, we can better understand what Taylor was trying to say in his pamphlet. He concluded that work with the statement that he was a well-wisher of poor, deluded missionaries. While many missionaries were corrupt and thus outside his well-wishes, the majority of Kentuckians that he knew associated with the missionary movement had merely been deluded.

The problem with the pamphlet was not that it was anti-missionary, as is the general charge, but that Taylor criticized the then current personnel and to a lesser degree the organization without presenting his own positive views on the subject. The anti-missionary movement would take Taylor's criticisms of the Baptist missionaries and use them in their own propaganda. Because they rejected his motive of reforming missionaries, Taylor never joined any of these anti-missionary groups and none of them claim him as one of their founders. In conclusion, we can say that Taylor's pamphlet gave particulars of missionary abuses which he wanted eliminated, but which anti-missionary leaders used to justify their own actions and beliefs.

- ¹For a detailed examination of this pamphlet see my "John Taylor and Missions: A New Interpretation," The Quarterly Review XLII (April-June, 1982), 54-61.
- ²S.H. Ford, "Biography of John Taylor," The Christian Repository VIII (June, 1859), 407
- ³Ibid., pp 407-408.
- ⁴John Taylor, Thoughts on Missions(Frankfort: n.p., 1820), pp. 12-13, and passim.
- ⁵Ibid., p. 9.
- ⁶Ibid., pp. 10-11, and passim.
- ⁷Ibid., pp. 11-12, 23.
- ⁸Ibid., pp. 13-15.
- ⁹Ibid., pp. 21-22, and passim.
- ¹⁰Ibid., p.21.
- ¹¹Ibid., pp. 26-29, esp. 28.
- ¹²J. H. Spencer, A History of Kentucky Baptists (Cincinnati: J. R. Baumes, 1885), Vol. I, pp. 14, 285; Vol II, p. 154. Minutes, Long Run Baptist Association, 1803, 1804. James E. Welch, "John Taylor," Annals of the American Pulpit, W. B. Sprague (ed.), Vol. VI, p. 158. Minutes, Elkhorn Association, 1805, 1808-1820.
- ¹³Ford, "John Taylor," Christian Repository VIII, pp. 408-409. Ford cites a letter by Walter Warder.
- ¹⁴Taylor, Thoughts on Missions, p. 34.
- ¹⁵Ibid., pp. 33-34.

BAPTISTS IN KENTUCKY 1776 -1976

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EXTRACTS FROM A LETTER TO REV. JOHN TAYLOR
OF KENTUCKY, DATED DEC. 10, 1830

I, John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, have lately received a book and a letter from an old friend whom I have not seen for more than forty years, which gives me great satisfaction.

You inform me of your age, your labors, your success, the state of your family at large, and that your wife, Betsy, my old friend, is yet living. God bless her precious soul, and the body attached to it. It brings fresh to my mind the winter of 1779 and '80, which was the coldest winter that America has ever known; and yet, to me, it was the warmest that ever I knew. At several other periods of my life, I have had more success than I had at that time, but never had the spirit of prayer and travail for souls, to an equal degree. It was then your dear partner fell in love with the blessed Jesus and was baptized; not to gain admission into the kingdom, which is righteousness and peace, but to prove her love and obedience to him who had delivered her from the power of darkness, and translated her into the kingdom.

Your travels have been great, your success encouraging. "They that turn many to righteousness, shall shine as the stars forever and ever." When the ministers of Jesus shall be called to give an account of their stewardship, if, like their masters, they can each say, "behold I, and the children which God hath given me--here, Lord, are the proofs of my ministry--the seals of my faithfulness--the souls thou hast given me." It will be a crown of rejoicing in the day of the Lord. But, notwithstanding success is very desirable yet the promise is made to the faithful. Noah, a preacher of righteousness, was very unsuccessful; all his hearers but seven were destroyed; but, as he was faithful, he obtained the promise, and became heir of the righteousness which is by faith.

Whenever I had evidence that God had blessed my imperfect labors for the salvation of sinners, it has given me much more joy than the favors of the rich, or the applauses of the great.

I have been reading the writing which came to Jehoram from EliJah,ii, Chron. 21, 12. Jehoram, the son of Jehoshaphat, did not reign, until after Elijah was translated; but, as he carried his hands and feet with him, it is possible he might have written in the other-world; granting this, how could he have sent his letter down to Jehoram? It is true, that after this, he descended to the holy mount, and was one of the six who formed an assembly far more pompous and astonishing, than the millions of Xerxes; but, in this case, it is hard to believe that Elijah came post from heaven, and dropped the writing into the letter-box of Jehoram. Devines think the letter was prophetically written by Elijah, before his translation, and left in the hands of Elisha, to be delivered to Jehoram at a given time. This might have been the case, for Josiah and Cyrus were prophesied of by name, and the work they should do, described, long before they were born; and yet, when we read this writing, it will preponderate in the mind, that the writing was posterior to the crimes. Why may we not conclude that Ezra, or some transcriber, put the name of Elijah, where it should have been Elisha? Admit this, and all is easy.

This same Jehoram died at the age of forty years, (see the twentieth verse of the same chapter) and Ahaziah, his youngest son, succeeded him, being forty-two years old; two years older than his father, and yet his youngest son. In 2 Kings, viii. 26, the same Ahaziah, is said to have been twenty-two years old when he began to reign.

Dr. Gill owns there is an error here, not in the translation, but in the Hebrew. As I am not skilled in Bible mending, I shall here observe, that, considering the many transcriptions and translations the Bible has passed through, it is more to be wondered at, that there are no more errors in it, than that there are so many. A great part of the Bible carries such evidence with it that it is of divine origin, that when I read it, I feel, if possible, more than certain, that it is the book of God; and, like its author, incomprehensible. How dim the golden verses of Pythagoras, and the morals of Seneca appear, when the true light shines from the Holy Scriptures. Let all the legislators, philosophers, wise men and wits, that are now living, combine together to form a code of laws, and place it beside Romans xii., 9, 26, (which can be distinctly read in a minute and a half, containing hardly two hundred words,) and it will sink into insignificance and folly.

The books and letters which you yourself, Mr. Chambers, and Mr. Norwood have had the goodness to send me give me to understand that there is a strife among you, about the ancient order of things, and the Baptist way, which has split some of the churches, and excited the minds of many. In these northern climes, the strife is between the ancient order of free and accepted masons, and the seceding masons, which has also split many churches, run down many ministers, and become a question at the polls of elections. But, in the section of country where I live and preach, neither of the excitements prevail. The lot assigned me, seems to be to watch and check clerical hierarchy, which assumes as many shades as a chameleon, sometimes requesting the civil law to support it; and when that fails, denouncing the vengeance of God against all who will not support their dogmons. If this does not

frighten the people into their service, good words and fair speeches are restored to, in order to deceive the hearts of the simple; and all advisable arts are practiced to make a gain of the populace, gain them to their party to make it strong, and gain their money to support them in ease and splendor.

A new order of things has taken place in the religious department, since I began to preach. Then, when I went to meeting, I expected to hear the preacher set forth the ruin and recovery of man, and labor with heavenly zeal to turn many unto righteousness. His eyes, his voice, and all his prayers, and deportment, gave evidence that his soul travailed in birth for the salvation of his hearers. But now, when I go to meeting, I hear high encomiums on Sunday-Schools, tract societies, Bible societies, missionary societies, anti-mason societies, etc., with a strong appeal to the people to aid with their money those institutions which are to introduce the millennium; assuring the people that "every cent may save a soul." I do not wish to be the bigoted old man, who always finds fault with new customs, though ever so great improvements; but, when I see the same measures pursued that were in the third century, I am afraid the same effects will follow.

I have had my day, and it is nearly over. On a serious reflection, I cannot much condemn myself, that I have not devoted as much of my time in my ministerial labors, as human and civil duties admitted; but, have much cause of self-condemnation when I reflect on the languor of soul, and indifference of spirit that have beset me when preaching eternal realities. It is a wonder that ever a holy God should have crowned my imperfect labors with any success; and yet, amidst all, I have great joy to think that I have not altogether "run in vain, nor labored in vain." I have followed traveling, preaching, and baptizing, ever since I saw you last, as much as sickness and family cares would admit, and have not varied materially in any thing; and now, even while I am writing, the old gray headed sinner has to pray, "God be merciful to me a sinner."

Every child has left me; myself and wife

keep house alone. We have neither Cuffee nor Phillis to help or plague us. My wife is seventy-seven years old, and has this season done the housework, and from six cows has made eighteen hundred pounds of cheese, and two hundred and fifty pounds of butter. She and myself entertain a great regard for yourself and lady.

Rev. John Taylor, who lives, or ought to live, in the town of Regeneration, Grace-street, Penitent alley, at the sign of the cross, and next to glory.

296.108 Leland, John
The writings of the late Elder
John Leland

Rare Body Area

BAPTISTS AND WORLD MISSIONS
by Catherine B. Allen (The Baptist
Heritage Series)

The historic saga of Southern Baptist revolves around one central work: missions. With Matthew 28: 19-20 and Act 1:8 as their watch-words, Southern Baptists have gained a sense of worldwide mission concern.

The structures of Southern Baptists were first shaped to accommodate missions. Once established, these structures also channeled united efforts in education, benevolence, and other areas. Desire to cooperate in missions has balanced the basic Baptist tenet of independence.

In pursuit of missions, Southern Baptists are entering the 1980's as the nation's largest evangelical denomination. They appoint more missionaries than any other evangelical group. They are possessed of a calling to preach the gospel to every person, and they have set a target date of A.D. 2000 to reach this goal.

RELATING TO JOHN TAYLOR:

John Leland in The Writings of the Late Elder John Leland (pages 600-602) in "Extracts from a Letter to Rev. John Taylor, of Kentucky, dated Dec. 10, 1830" states in closing:

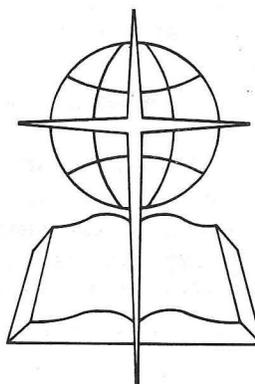
Rev. John Taylor, who lives, or ought to live, in the town of Regeneration, Grace Street, Penitent Alley at the sign of the cross, and next to glory.

J. H. Spencer in Vol. I, A History of Kentucky Baptists, p. 63

Mr. Taylor was uneducated, in the popular meaning of the term, but was a man of a remarkable strong, clear intellect, and of calm, sound judgement. As a writer he was crude, but always strong and eminently practical. "Everything he ever wrote," said the distinguished William Vaughn, "is worth reading." He was very familiar with the Bible, and, as a preacher he was plain, practical and abundantly successful. He was, like Boone, a pioneer by nature. His History of Ten Churches published in 1827, is, by far, the most valuable contribution that has yet been made to the history of the early Baptists of Kentucky.

This brief sketch of his life has been here presented that the reader may have some slight knowledge of his character, and his labors, but he cannot be dismissed. His name and labors are interwoven with the whole texture of Baptist History in central Kentucky from 1783 till 1835.

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BAPTIST RESOURCES

The purpose of this page is to furnish our readers with the Title and Author of books which reflect the history of Baptists.

Gano, John. BIOGRAPHICAL MEMOIRS OF THE LATE JOHN GANO OF FRANKFORT.
New York: Southwick and Hardcastle. 1806.

Hickman, William. A SHORT ACCOUNT OF MY LIFE AND TRAVELS, FOR MORE THAN FIFTY YEARS: A PROFESSED SERVANT OF JESUS CHRIST.
Originally published 1828: republished 1873 and this typed copy 1969.

Ranck, George C. THE TRAVELLING CHURCH. Louisville, Kentucky: Baptist Book Concern, 1891.

Ranck, George C. A HISTORY OF LEXINGTON, KENTUCKY.

Taylor, John. A HISTORY OF TEN CHURCHES. Cincinnati, Ohio: Art Guild Reprints, Inc.

Bond, Gladys, Dixie Froman, McDonald, John L. HISTORY OF GHENT BAPTIST CHURCH.

Newman, A. H. A CENTURY OF BAPTIST ACHIEVEMENT. Philadelphia, 1901.

Spencer, J. H. A HISTORY OF KENTUCKY BAPTISTS. Louisville, 1886: Reprinted Lafayette, Tennessee - Church History Research and Archives, 1976.

Sample, Robert Baylor. HISTORY OF THE BAPTISTS OF VIRGINIA. Originally published in 1810: Revised in 1894, reprinted in 1972, Polyanthos, Inc., New Orleans, 1972: Reprinted by Church History Research and Archives Affiliation, Corp. Lafayette, Tennessee, 1976.

ENCYCLOPEDIA OF SOUTHERN BAPTISTS, Broadman Press, 1958.

Cathcart, William. BAPTIST ENCYCLOPEDIA. Philadelphia, 1883.

Masters, Frank M. A HISTORY OF BAPTISTS IN KENTUCKY. Louisville, Kentucky, 1953.

Benedict, David. HISTORY OF THE BAPTIST DENOMINATION. First published in 1813; reprinted in 1971, Books for Libraries Press, 1971.

The Lancaster Woman's Club. PATCHES OF GARRARD COUNTY. Danville, Kentucky, Bluegrass Printing Co., 1974.

Twelve writers. BAPTISTS IN KENTUCKY 1776-1976. Edited by Leo T. Crismon, Louisville, Kentucky 1975.

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KENTUCKY BAPTIST HISTORICAL SOCIETY

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